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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (D. & C. 1: 31, 32).

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DIVINE FORGIVENESS.

ONE of the great attributes of the Divine Being, and the one that would seem to appeal most to mortal man, is mercy; consequently it ought to be a matter for the deepest gratitude that, although the Almighty cannot look with any degree of acquiescence upon sin, his mercy never ceases to operate towards the sinner. Sin itself must of course be always repulsive in his sight, but not so the sinner. While it is true that the wages of sin is death, it is equally true that God does not desire the death of the sinner, but rather that he should repent, be converted, and live: and he has given his promise that full forgiveness will follow upon sincere repentance and complete change of life.

What are we to understand by the term "divine forgiveness?" When, for example, we provoke those in authority over us by acts of disobedience, or offend our fellow creatures by some unworthy thought, word or deed that may hurt their feelings, or tend in some way to injure them, and they forgive us, are we not apt to associate this idea of forgiveness with that of a total change in their attitude towards us, insomuch that those feelings of resentment or anger which naturally followed on our misdeeds, undergo so complete an alteration that they can now regard us with benevolence and good-will instead.

These sudden changes are doubtless due to the frailties of our human nature, but such can never be the case with Almighty God who, we learn, is a changeless Being, the same yesterday, to-day, and forever; so that the question arises as to what the term forgiveness implies in regard to him. We certainly read in the Scriptures both of God's anger and of his pleasure, but it would seem that these and other such terms are but mere accommodations of language in order to suit our understandings. God being

an absolutely changeless Being, it follows that his attributes must also remain changeless, hence we read that his mercy endureth for ever, so that one is justified in concluding that not even sin can ever extinguish that mercy.

Considerable light seems to be thrown upon this subject by the following words of the Prophet Isaiah, which may assist us in comprehending in some way how the divine forgiveness operates: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee." Thick and heavy clouds have the effect of veiling the sun and hiding its light from us, and yet we know that the sun itself does not thereby undergo any sort of change, but still continues to shine in all its splendour and radiance notwithstanding that its light and heat are unable to penetrate to the earth's surface. And it is the same with the divine mercy. Sin, while it separates between God and the sinner, obscuring his perception of God's mercy, and intercepting the communication of his grace, can never render inoperative either that mercy or that grace, for the reason that they are both changeless and deathless.

Forgiveness is the removal of these clouds of guilt that shut off from the sinner the light of divine truth and the warmth of divine love, both of which are ever seeking to penetrate into the consciences of men and convict them of sin. We may easily picture to ourselves what misery and desolation would inevitably follow upon the constant withdrawal of the sun's light and heat from reaching the earth's surface when we consider the fact that both light and heat are absolutely essential to the production of food for man and beast, for the ripening of fruits, and for the growth and beauty of flowers. Harvests would of course be hopelessly ruined, and life under the circumstances would be utterly impossible. If we apply this same line of thought to our spiritual lives, we can surely realize in what a condition of darkness, coldness, and barrenness must be the soul that is continually overshadowed by the dark, thick cloud of transgression and the cloud of sin, and thereby unable to bring forth any of the fruits of righteousness. Divine forgiveness, as above stated, is the removal of these clouds of guilt and falsity, rendering the sinner thereby receptive to those divine influences which are so essential to his salvation. It is only then that he can truly be said to "have his fruit unto holiness and the end everlasting life."

Divine forgiveness, however, must depend upon the sinner's true repentance and obedience to the principles and teachings of the Gospel of Christ. Repentance is sometimes mistaken for just a vague sort of wish to do better, followed by a few hasty prayers for pardon. To depend upon so misty a kind of repentance as that would be nothing short of folly. The late Bishop How, when writing on this subject, says: "The truth is, my friends, we like neither trouble nor pain. We are indolent, and we are cowardly,

and true repentance cannot be had without trouble and pain." Imperfect repentance is but surface deep, too shallow a thing to touch the heart, and far removed from that repentance to which the Apostle alluded in his address to his countrymen in the Temple at Jerusalem, when he said to them: "Repent therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

Repentance, the second principle of the Gospel, and which always follows upon true faith, the first principle, invariably implies a keen struggle with self, an entry into that great battle of life which is ever being waged on the arenas of our choice. The forces of good and of evil are continually at variance within us, so that the calls of duty almost invariably conflict with our selfish inclinations and desires, and the victory of the one over the other will depend entirely upon the side that receives its reinforcement from our wills, and hence comes in the tremendous importance of never permitting duty to yield to desire, or pleasure to ride rough shod over principle.

The following epitaph is to be found on the tombstone of an old warrior:

> "Here lies an old soldier whom all must applaud:
> He fought many battles at home and abroad:
> But the hottest encounter he ever was in,
> Was the battle with self for the conquest of sin."

While prayer for forgiveness always accompanies repentance, such prayer is not a request to Almighty God to change his feelings towards us, for they, like Himself, are unchangeable. It is this very condition of unchangeableness in which lies our greatest hope and safety. The Prophet Malachi, under inspiration writes: "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." and in Lamentations we read: "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

Prayer for forgiveness is asking God to remove as a thick cloud our transgressions and as a cloud our sins, but its efficacy depends upon true repentance and obedience to the principles of the everlasting Gospel. When parting from his disciples just previous to his ascension, our Lord thus gave them his final instructions: "Go ye into all the world, and preach the Gospel to every creature, He that believeth and is baptized shall be saved; and he that believeth not shall be damned" (condemned). Baptism for the remission of sins can therefore be operative only in the cases of those who are really believers, because the faith of which they are possessed invariably leads on to the repentance that is not to be repented of, and of which the obvious characteristics are an earnest amendment of life, and a strict obedience to divine commandments.

It is to such that the Almighty can extend His blessings by blotting out their transgressions, and opening their souls to the pleadings of that divine mercy to which they had so long been closed, and thus rendering them susceptible to those heavenly influences that are so absolutely necessary both to their happiness here and to their salvation hereafter.

R. M. B. T.

TOBACCO AS THROAT POISON.

In a letter addressed to the *Liverpool Post and Mercury*, and which appeared in a recent issue of that paper, T. Witton Davies, Emeritus Professor, University College of North Wales, says:

"During the Easter holidays I spent over a week in the company of the headmaster of one of our well-known English public schools. He arrived with a sore throat, and as it grew worse he consulted a physician to whom he had been recommended. Two things the doctor insisted upon his observing, failing which he was likely to bring on laryngitis. He was to abstain from smoking tobacco in any form, and he was to avoid inhaling tobacco smoke. This last meant, of course, that he was to avoid being where others were smoking, whether in a railway carriage or elsewhere. This, by the way, has an important bearing on the duty of railway companies to provide adequate non-smoking carriages, and to see to it that no one smokes in them. Some seven or eight years ago our Premier had an attack of laryngitis, and it is interesting to recall the fact that his specialist gave the very same advice that was given last month to the friend referred to above. And to strengthen the case I may mention the fact that when, in 1895 or so, I had an attack of sub-acute laryngitis I went to London to consult a well-known specialist, who told me almost at once that I was not to smoke, nor to be where others were smoking.

"Of course, in all the three cases mentioned the medical men gave other advice as well, but the agreement as to the use of tobacco in every instance is surely striking and significant, and ought to teach a valuable lesson to those who are engaged in public speaking, and indeed to all who care to preserve their health. At the time when your paper mentioned the voice-failure of the Premier, and the advice of his doctor, I wrote to your columns to stress the coincidence between the advice given him and that given me years before."

Writing concerning the rising tide against tobacco in the United States, Mr. W. H. Brown, of Oakland, California, says:

"Suppose some one had predicted even two or three years ago that by 1922 a Governor of one of our States would officially set

apart a day for the specific purpose of calling attention to the tobacco evil, would the average person have believed the prophet to be sane? And yet that very thing has happened.

The Governor of Arkansas issued an official proclamation designating March 17th, 1922, as 'No-Tobacco Day' for the entire State. In his proclamation the Governor characterizes tobacco as 'a slow and insidious destroyer of the race,' and declares that 'its general use by men and women from their youth up, generation after generation, is contributing to unmistakable and certain degeneracy.'

"A law banning cigarettes as 'a national curse' was urged by the master of the New Hampshire State Grange at the annual meeting recently held in Concord.

"Some of the leading cafeterias in Los Angeles, where smoking was formerly permitted, have decided to respect the comfort of non-smokers and have posted 'No Smoking' signs. One smoker protested in a letter to *The Daily Times*, threatening to take his crackers and cheese to the park where he could eat and smoke at the same time. It is this impudence of smokers all over the country, insisting upon smoking in eating places, street cars, elevators and other public places, that is helping greatly in the campaign against tobacco. Verily, many surprises are evidently in store for the tobacco interests in the near years to come."

GOD'S CHOSEN PEOPLE.

Not only are students of the ancient Biblical prophecies busy in these days of "the judgments," in pointing out the signs of the times, but travelers, ex-soldiers and novelists as well are crowding the printing presses with books and magazine articles containing observations and deductions which lean on the Scriptures for their authority and support.

A recent volume from the clever pen of an officer of a Canadian Engineer Corps, who served in France throughout the Great War, is of especial interest. In this volume the author calls upon Americans to look into some parts of prophetic history that seem to connect America and its dominant people with the promises of God made through the prophets several thousand years ago. He attempts, with a remarkable measure of success, to prove to lovers of history and ethnology that the Anglo-Saxon peoples are descendants of Ephraim and Manasseh, sons of Joseph, whom the Patriarch Jacob blessed, as mentioned in St. Paul's epistle on Faith: "By faith Jacob, when he was dying blessed both the sons of Joseph; and worshipped leaning upon the top of his staff."

The descent is traced from the conquest of the kingdom of Israel in the fifth century B. C. by the Assyrians when they began their wanderings westward from the lands near the Caspian Sea,

to which they had been carried away captives in the earlier conflicts. Extending ever farther and farther westward these descendants of Isaac, or, as he calls them "I-saac-sons," whose tribal name was shortened to "saac-sons"— the true spelling in Hebrew—at last found themselves dwellers of the far off western Islands now known as the British Isles. He says that "Britain" is a corruption of the Hebrew "Brithain" or "Covenant-men," and makes the interesting declaration that these children of Israel descended through Ephraim and Manasseh: "were established in Brith-ain 581 B. C. when the Prophet Jeremiah went by Divine command to Ireland with his ward, Tamar, daughter of Zedekiah, King of Israel, a story accredited to various Irish histories. By the same authority it is also asserted that Tamar married that King of Ireland who was descendant of David, and according to his promise to Jeremiah that he would found a school for the Prophets, built Tara of the Kings; whither for over five hundred years scholars of Europe and of the near East went "to absorb wisdom and learning."

Most of this is purely legendary, but it is written for a purpose. It leads up to a further assumption of the writer concerning the Japanese. He contends that the ruling race in Japan, the Samurai, are children of Israel, being descended from that "lost tribe" which wandered East to the Pacific, as those of Ephraim and Manasseh had traveled West to the Atlantic. From this remote common ancestry he sees in the coming into conference of the present peoples of Great Britain, America and Japan—a providential alliance, which is destined to dominate the world and bring to pass the fulfillment of the Biblical prophecies concerning the gathering of Israel, their restoration in the last days, and the beginning of the Millennium. He goes so far as to predict that between the years 1928-1936 the real battle of Armageddon shall be fought in the Holy Land, between the forces of Anarchy and organized government.

Thus we have the speculations of an anonymous writer, gathering much that is true from the Bible itself, mingled with the traditions of ages, united in support of the great and certain word of the Lord concerning His chosen people as recorded by his servant and prophet, in the last two verses of the forty-sixth chapter of Jeremiah:

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet I will not leave thee wholly unpunished."—*Deseret News.*

THE GOLDEN MOMENTS.

We all have some leisure moments. There are times when business cares do not press. We have ten, twenty, sixty minutes during which no urgent duty demands attention. Such moments are most numerous in youth. How shall they be used? Not aimlessly. Time is too valuable for that. Do we appreciate the full significance of the words written upon the dial of All Saints, Oxford: "The hours perish, and are laid to our charge"? Our leisure moments are golden. We do not say that all of them are to be used in work. Rest is necessary. The mind must relax. Wasted energies need to be recuperated. It is sometimes best to sit still. But no moments should be lived in listlessness. Few realize what can be done by husbanding the fragments of time. One of the most beautiful windows in all the cathedrals of Europe is made of waste pieces of colored glass.

A noted book was written during the moments consumed in making the exchange of classes in a recitation room. A great Greek master mastered that language while walking to and from his law office. John Wesley, notwithstanding his herculean labors, is said to have read more pages than any other man in England. How did he get time? He read at his meals, on his walks, while riding in his carriage. What a splendid thing it would be if all the young people should make profitable use of their spare moments! How they might improve themselves! What physical, intellectual and religious strength they might gather! And how they could help others! The moments! The flying moments! Waste not one. Use them. Use them well. Then shall they prove to be "golden moments" indeed.

They serve God well who serve his creatures.

Every lie, great or small, is the brink of a precipice, the depth of which nothing but omniscience can fathom.—Reade.

Despise not small things, either for evil or for good, for a look may work thy ruin, or a word create thy wealth. A spark is a little thing, yet it may kindle the world.—Tupper.

"Does Christianity speak the truth? No one can say who has not tested it in action; and those who have tested it cannot prove it to those who have not. They can only affirm their utter certainty, as St. Paul does when he says: 'I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Only through the music of those words can we understand their meaning, for that alone tells us what they meant to the speaker."—A. Clutton-Brock.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JUNE 29, 1922.

EDITORIAL:

THE FIRST GOSPEL DISPENSATION.

WHAT is meant by a Gospel dispensation? The term "dispensation" has a variety of meanings. To dispense is to deal out or distribute in portions, as when the Sacrament of the Lord's Supper is dispensed to a religious congregation. "Dispensations of Providence" is a phrase used to describe the Creator's dealings with his creatures, either for joy or sorrow, weal or woe. A Gospel dispensation signifies the opening of the heavens, and the sending forth of the Priesthood and the Plan of Salvation. It also denotes the period of time during which the saving and exalting principles thus sent forth continue operative in pristine power and purity.

Adam, the patriarch of the human family, is over all the Gospel dispensations, including the present, which is virtually all dispensations rolled into one. Nevertheless, each has its own immediate presiding authority, holding the spiritual keys of his particular period—holding them under Adam, the universal head. The presidents of the dispensations are prophets of God, "noble and great ones," chosen before they were born to be God's "rulers," as indicated by modern revelation. Our claim for Joseph Smith is that he presides over the last and greatest of these dispensations—the Dispensation of the Fulness of Times.

The first Gospel dispensation presents the following distinctive features: (1) The institution of the Law of Sacrifice, foreshadowing the Atonement that was to be made for the redemption of fallen man; (2) the introduction and earliest promulgation of the Gospel, for which the Law of Sacrifice had prepared the way; (3) The initial exercise of the patriarchal power, by Father Adam, in behalf of the whole human race.

Adam had built an altar and was offering a lamb thereon, when an Angel appeared to him and said: "Why dost thou offer sacrifices unto the Lord?" Adam replied: "I know not, save the Lord commanded me." Then said the Angel: "This thing is a similitude of the sacrifice of the Only-Begotten of the Father. Wherefore thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." So runs the sacred story, as related by Joseph the Seer.

It is not to be supposed that this was Adam's first knowledge of the sacrificial statute, concerning which he must have known before it was revealed to him in mortal life. Adam was no ordinary man, but a great and wonderful character, and this world has not seen the last of him. Undoubtedly he was among those who sat in the eternal councils when the Gospel plan was instituted and its mighty Executor chosen. Surely he knew about the Lamb of God, already slain spiritually, and thereafter to be slain literally, an event symbolized by the very sacrifice that the First Man was offering when the Lord's messenger appeared to him. But Adam had lost the knowledge of his spirit past—just as all men do when they clothe in mortal clay. It had been taken from him, in order that his agency might be free and untrammeled, his conduct uninfluenced by a single recollection of his former experience. Hence, the need of the Angel's coming to enlighten him. Hence, also, the need of further revelation by the Holy Spirit, bringing things past to remembrance and showing things to come.

Adam's worship was acceptable to God, for he was in every way obedient to the divine instruction concerning it. His offering of "the firstlings of his flock" truly symbolized the heavenly Lamb, subsequently foretokened in Israel's feast of the Passover. His righteous son Abel made a similar offering, unto which the Lord "had respect." But Adam's elder son, Cain, who had also been taught the law of sacrifice, took it upon himself to deviate from the course marked out. Instead of a lamb, he "brought of the fruit of the ground." His offering was rejected; for "the ordinances must be kept in the very way God has appointed."

All was now ready for the introduction of the great redemptive plan that was to lift fallen man and open to him the opportunities of endless increase and eternal exaltation. Instead of preaching "another gospel," or inventing some new and unauthorized form of ordinance, Adam adhered to the Gospel in its purity, carrying out to the letter the commandment that God had given. By His own voice he had commanded Adam to believe, repent, and be baptized; and, as it is written, "he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water," after which the Spirit descended upon him, and he was "baptized with fire and with the Holy Ghost." "Thus the Gospel began to be preached from the beginning," "and a decree sent forth that it should be in the world until the end thereof."

This being the case, the question arises: What need for the Gospel's restoration at any period subsequent to Adam's time? A seeming contradiction is involved, but a moment's reflection suffices to solve the problem. It is true that the Lord has found it necessary, more than once, to withdraw the Gospel and the Priesthood from the world, and yet, by repeated restorations,

forming a continuous chain of dispensations, He has kept them in the world from the beginning down to the present day.

Abel fell a martyr to the Truth. Killed by his envious brother Cain, he was succeeded by another brother—Seth, born subsequently. "A perfect man" was Seth, "the express likeness of his father," and only to be distinguished from him by his age. Evidently he was typical of the Son of God, who is "the express image" of his Father's "person."

Joseph the Seer, in a retrospective vision, "saw Adam in the valley of Adam-ondi-Ahman. He called together his children, and blessed them with a patriarchal blessing." The same event is more fully narrated in these words:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation."

But Adam is to come again—is to come as the Ancient of Days, fulfilling the prophecy of Daniel. And he will come to the very place where, bowed with the weight of his nine centuries, he blessed his posterity before the ending of his earthly career. In the valley of Adam-ondi-Ahman will sit the Ancient of Days, holding a council with his children, to prepare them for the coming of the Son of Man.

I have said that the Gospel dispensations are inter-related. It need only be added that the mighty patriarchal blessing—the mightiest ever given—in which Father Adam forecast the history of the human race, taken in connection with his prospective advent into the midst of his descendants—such as are righteous enough to stand before him—upon the precise spot where he bestowed his farewell benediction and uttered his wonderful world-covering prophecy, indicates a very close relationship between the first and the final dispensations of the Gospel.

O. F. W.

"No MAN can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according what he is, not according to what he has."—BEECHER.

ADVENTURE IN RELIGION.

THE need for the adventurous spirit in religion was the burden of a striking sermon delivered recently by the Rev. Dr. W. E. Orchard. Dr. Orchard, who is the minister of the King's Weigh House Church, London, said the intellectual conviction of faith, the re-union of Christ's Church, and the emancipation of the social order were three things that must march together or not march at all. Holiness was not the equivalent of respectability; it had always to take for itself new forms. We must do something more than reclaim men from drunkenness and gambling. When he saw the Church of Christ spending its force in temperance and anti-betting campaigns he wondered why it did not get hold of something bigger that might conceivably include these things. Give men an ambition for the intoxication of the Spirit, for the hilarity of the Holy Ghost, and they would not want the other things. Gamble for the Kingdom of God, and risk everything for it—that was the greatest adventure of all. At the present rate, all our adventurous souls would be in prison and all our giants in the asylum. Christianity was not identical with civilization. If civilization was quite respectable and moral, and stifled adventure, Christianity might smother in it. "We need to have bombs dropped into our moral satisfaction," said Dr. Orchard, "and if you wish to know where the bombs are manufactured, go to the New Testament, where there are enough to blow up the present order of society altogether, and shatter our complacency to atoms." He believed that to-day women were doing more fundamental thinking than men; for a great many people engaged either in government or in commerce knew perfectly well that if they started thinking they would have to stop what they were doing. We required men of adventurous spirit, who would take greater risks for peace than men had ever taken for war.

WHAT IS SUCCESS?

W. C. BUNCHER.

"SUCCESS? No one knows if he has succeeded." If this be true, there is at once pain and pleasure in the thought—pain because it seems as if we must toil all through life without the certainty of accomplishment; and pleasure, because visible results, or the lack of them, are not the real sign of the worth of our efforts. The words suggest that we must neither assume that what we see is really success, nor conclude that because we see nothing we have done nothing. Lives can be fruitful without our knowing it, and they can be fruitless when we imagine that they have been productive. Here, as everywhere, the reality is often the reverse of the appearance; the first is last, and the last first.

We confuse success with popularity and with results, not realizing that these are often opposites, and not synonyms. We think, too, of success as connected necessarily with stir and activity; we forget that it can be the issue of uneventful lives—that it is the effect of purpose, not merely of pushfulness.

Whether it be true or not that no one knows if he has succeeded, it is certainly true that all wish for success. The desire to succeed is common to us all; it is a natural and a noble longing of the human heart.

Yet, taking mankind as a whole, it seems as if success is the lot of the few rather than the many. Failure appears, whether it is really so or not, to be written over the lives of the majority of men. And we ask why is this?

Is it not, perhaps, the case that failure is chiefly due to not knowing what success is—to not having a true goal to aim at?

The majority of men begin life by making the fatal mistake of thinking that success means "getting on." If they fail to do this, they think that they have failed in life. But success is not "getting on;" it is "getting onward;" it consists in finding and doing our appointed work; in being faithful, not in becoming famous; in having a true aim rather than in displaying a triumphant achievement.

Everyone who has any nobility of soul longs to leave behind him something to show he has lived—something that will permanently enrich the world. This is the true ambition which must never be thrown away. We do not want "Finis" to mean "leaving off," but "leaving finished." Yet we must often be content with leaving something begun, making our ending the starting-point of another's work. "One soweth and another reapeth."

"It may not be our lot to wield
The sickle in the ripen'd field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.
Yet where our duty's task is wrought,
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is will'd is done."

We are compelled to wait for success; we shall be wise if we are also content to wait for it. We must not take for our motto, "Small profits, quick returns." We must keep in mind Augustine's explanation of the slow carrying out of the Divine purpose—"*Patiens, quia aeternus.*" We must work, not for time, but for eternity.

And we must also remember that our lives, though separate, are not separated from the lives of others. We must lose ourselves in others and contribute to a joint success. We can have a share in an achievement that could not be the result of our solitary

efforts. We can co-operate effectively, where singly we should fail.

Success is also due to that true wisdom which consists in knowing our own limitations. Failure is often the result of aiming at the impossible, at over-estimating our powers through a foolish conceit. The injunction, "Know thyself," must ever be kept in our thoughts, and while our aspirations may be boundless, we must realise the fact that each man's natural sphere is bounded, that the divine rule for human life is, "To every man *his* work." It is not given to any man to win a victory in every field. We must discover our special capacity, and concentrate upon it; we must not waste soul on impossible tastes.

A military phrase which the War has made familiar to us—"Limited objectives"—throws a flood of light upon the problem of success. It tells us that complete victory can only be gained step by step, that while keeping our ultimate goal always before our minds, we must be content to advance by degrees. Each day's work counts in the carrying out of the purpose that underlies the whole plan of campaign. We must neither rest contented with carrying our limited objectives, nor be restless because full success still lies beyond us.

If we desire to succeed, we must first become noble-minded. We must have a true criterion of success, and the mean or depraved can never possess this secret. Perhaps the true criterion may be summed up in two words—Permanence and Worth: that which lasts, and is worthy to last. And behind this there must be the spirit which seeks to serve, not self, but mankind.

It is possible to succeed, as the selfish and the brutal count success, by determination and unscrupulousness. But the price of such success is degradation of character; it is the gaining of the whole world and losing one's whole soul. If there are ghastly failures, there are also ghastly successes; aims are achieved which bring only shame and sorrow. History is full of the successes of statesmen and soldiers which have proved a curse to the generations which have come after them, a curse which those generations have had no power to decline.

Success, in the sense of advancement, seems often to come too late in life. We gain, perhaps, some enviable position only when we have lost the buoyancy of youth, and the power of enjoyment, or, still worse, when we have lost the one at whose feet we should have laid the prize. The sweetness of the success has gone. What then? We must learn to look at our promotion, not as a source of gratification, but as an opportunity for service. And it may be that the one for whose sake we desired recognition, is watching to see if we are striving to be worthy of our preferment, and to use it for the enrichment of mankind. If we are faithful to our trust we shall hear "Well done" later on; if we live in the unseen we may even hear it now.

FALSE KEYS.

THE notion that alcohol may do good because, for a moment, it seems to do good, was well answered by a physician's response to a man who was somewhat too much given to the pleasures of the table. This man had said to the doctor:

"What do you think of the influence of alcohol on the digestion, doctor?"

"I think that its influence is bad," said the physician.

"But a little whiskey taken just before a meal is the only key that will open my appetite, doctor."

"I don't believe in opening things with false keys, sir!" answered the other.

Nor is alcohol the only false key in common use. Pretension, misrepresentation, and means not adapted to the desired end—all are false keys and must fail.

THINGS WORTH NOTING.

IN the course of his inaugural address at the annual meeting of the English Church Union, held at the Church House, Westminster, on the 13th inst., the Earl of Shaftesbury, president, said that "although in some respects the position of the church is stronger in England to-day than it was perhaps before the war, yet nevertheless the world openly resents and chafes at the discipline, order and moral restraint which the church accepts for itself as its ideal and presents to the world. Not only is there greater laxity of thought with regard to religion in general, and to Christian teaching in particular, but the adoption of pagan standards of morality may be said even to threaten Christian civilization.

SIR HERBERT SAMUEL, High Commissioner of Palestine, speaking at a reception given by the council of the English Zionist Federation in London recently said he considered himself fortunate and privileged to have the rebuilding of the Holy Land. Gradually they saw the new Palestine taking shape. The public security of the country, although by no means what it should be, had greatly improved during the past year. All this had been accomplished without any grant from the British Exchequer for the civil administration of Palestine. The immigrants in the main were of a remarkably good type. He entertained the confident hope that out of a revived developed Palestine great things might come in the future.

THE first census of the Maoris was taken in 1874, when they numbered 45,470. Till 1896, there was a steady decrease in the population, but since then the increase has more than made good the decline. Last year the census showed the Maori population to be 52,751, an increase of 5,000 in five years. This remarkable state of things is attributed to the fact that the Maoris are a rural people who remain on the land. The New Zealand Government wisely legislates for the safeguarding of the native lands, and in every way the Maoris seem to be treated as they ought to be.

FROM THE MISSION FIELD.

Social.—A social was held in Thrift Hall, Grimsby branch, Hull conference, June 8th, in honor of Brother James B. Watson, his daughter Emily, and Brother Clement L. Atterton, who will leave England in the near future. Brother Watson and daughter are going to Salt Lake City, Utah, and Brother Atterton to Raymond, Alberta, Canada. There was a large number of saints and friends present. An excellent program was rendered, followed by games. Refreshments were served. Conference President George Osmond Hyde and Branch President Melvin T. King each spoke highly of the departing saints. There were also present Elders Francis A. Madsen, Alpheus Harvey, Gordon W. Mathis, Edward L. Burton, Jr., Esdras Whittaker, Marion Rogers, and Donald E. Rose.

Outings.—A very enjoyable outing was given Whit-Tuesday, by the Sunday-school of Shildon branch, Newcastle conference. The party left Shildon at 9 a. m. by private bus for Redcar, where a delightful day was spent on the sands. With the company were Elders R. B. Hodgson, R. D. Price, and a number of saints from Darlington.

On Monday, the 5th inst., the saints of the Lowestoft branch of the Norwich conference were entertained at an outing given by the Mutual Improvement Association. An excursion was made to Fulton Lake, where a delightful day was spent. Luncheon was served by the young ladies of the association.

Relief Society Entertainment.—Monday afternoon and evening, June 12th, the Relief Society of the Hull branch, Hull conference, gave a very successful entertainment. The concert part of the program was very creditably rendered by the girls of the second intermediate class of the Sunday-school, ably directed by Sister Marion Barrett. Sisters Lilian Bushell, Amelia Irvin, Lucy Wharrum, Margaret Davidson, Ivy Johnson, Florence Guest and Harriet Baron took part; the games were conducted by President George Osmond Hyde. He was well supported by all present. Refreshments, which had been donated by members and friends, were sold. The Relief Society of the Hull branch, of which Sister Isabella Widdowson is president, is in a thriving condition.

Bazaar and Entertainment.—Saturday evening, June 10th the Relief Society of the North London branch held a bazaar and gave a delightful entertainment in connection with the same. The bazaar was opened by Sister Mary Wells Whitney, president of the Relief Societies of the European mission, who expressed great satisfaction with the interest taken in the work by the officers and members of the North London organization. During the evening a one-act farce was presented by ten members of the

branch, and this, with the cantata, "Sherwood's Queen," was greatly enjoyed by all present.

Priesthood Meetings.—A meeting of the missionaries of the Hull conference was held at Grimsby, on the 9th inst. President George Osmond Hyde presided. All the traveling elders of the conference were in attendance, and each gave an encouraging report. Timely counsel and encouragement were given by President Hyde. Elder Melvin T. King delivered an address on "How to approach people," followed by an interesting discussion of the thoughts presented.

Sunday morning, the 11th inst., a meeting of the Priesthood of the London conference was held at "Deseret," South Tottenham. President Orson F. Whitney and Elder William A. Morton were in attendance from Liverpool, also seventeen traveling Elders and fifteen local brethren. Gratifying reports were given by President Savage and the presidents of the respective branches in the conference, after which President Whitney and Elder Morton addressed the meeting, giving valuable instruction and helpful suggestions.

DIED.

PICK.—April 8th, 1922, at Sugar City, Idaho, U. S. A., Sister Emma M. Pick, aged 52 years. Deceased was born at Peldon, Essex, October 18th, 1870; was baptized April 2nd, 1897, by Elder John Norris, and confirmed by Elder J. T. Rackham. She emigrated to Zion in May, 1905. Funeral services were held in Sugar City ward chapel. All the speakers bore testimony to the sterling character of this noble woman. Her remains were laid to rest in Sugar City cemetery.

RUTHERFORD.—May 27th, 1922, at Thetford, Norfolk, William Alfred Rutherford, son of George and Ellen R F. Rutherford, aged 24 years. Deceased was born February 2nd, 1889; was baptized February 19th, 1921, by Elder C. Douglas Barnes, and was confirmed by Elder William H. Wilson. At the time of his death he was a faithful member of the Lowestoft branch, Norwich conference, and held the office of teacher. Interment took place May 31st, in Thetford cemetery.

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